

A BRIEFE HOMI-
ly, wherein the most com-
fortable and right vse of the Lords Sup-
per, is very plainly opened and deliuered,
euen to the vnderstanding of the
*vnlearned and igno-
rant.*

Made to be vsed throughout the Di-
ocesse of Lincolne, before euerie celebration
of the Lordes Supper, in all such Churches and
Parishes as haue not a sufficient hable Preacher al-
lowed vnder the hand and authentike seale of the Bi-
shop there, and to be read by the Minister of each
such place, so distinctly and in such sorte,
that all which shalbe then assem-
bled, may well heare
and marke the
same.

IMPRINTED AT
London for Ralph New-
berie, dwelling in Fleetstreete a lit-
*tle aboue the Con-
duit.*

An. Dom. 1580.

THE HISTORY OF THE

BRITISH MUSEUM

AND THE

ANTIQUITIES OF GREAT BRITAIN

AND IRELAND

IN TWO VOLUMES

THE FIRST

CONTAINING

THE HISTORY OF THE

BRITISH MUSEUM

AND THE

ANTIQUITIES OF GREAT BRITAIN

AND IRELAND

IN TWO VOLUMES

THE SECOND

CONTAINING

THE HISTORY OF THE

BRITISH MUSEUM

AND THE

ANTIQUITIES OF GREAT BRITAIN

AND IRELAND

IN TWO VOLUMES

THE THIRD

CONTAINING



PRINTED AT

London for Ralph Dimsdale

at the Museum in the Strand

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Page 1

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A BRIEFE HOMILY,
wherein the moſte comfortable
and right uſe of the Lordes Supper, is very
plainely opened and deliuered, euen to the
underſtanding of the vnlearned and
ignorant.



That wee doe not
come negligently
to the Lordes ta-
ble, wherunto we
nowe prepare our
ſelues, let vs call
theſe thinges fol-
lowing to our re-
membrance. This
Sacrament bleſed according to the instituti-
on of Chriſt, conſiſteth of two partes, that is,
the outwarde ſignes, which are Bread and
wine: and the inwarde thing, whiche is the
body and bloud of our Sauour Chriſte, the
true foode of our ſoules, which onely nour-
iſheth vs to eternall life. Now as man con-
ſiſteth of two partes, body, and ſoule: ſo the
body feedeth vpon the outward elements of
Breade and wine, but the ſoule feedeth in
deede, and truly, vpon Ieſus Chriſt crucified.
The outwarde eating by the instrumentes
of the bodie, cauſeth all our ſenſes, our hea-
ring, our ſeeing, our feeling, our taſting, to
helpe our inward eating by faith, and by the
ſame quickeneth, ſtirreth, ſtrengtheneth, and
increaſeth our faith, that we may eate the
A.ii. bodie

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bodie and bloud of Christe more effectually
 and fruitfully. For when the faithfull Chri-
 stian heareth the wordes of Christes institu-
 tion sound in his eares. This is my body that
 is giuen for you, &c. This is my bloud that is shed
 for the remission of your sinnes. It stirreth vp
 his faith (for faith is by hearing) to lay strong
 holdfast vpon this promise, and in his heart,
 doeth assure himselfe, that Christe died and
 shed his bloud not onely for the redemption
 of the whole world generally, but for his al-
 so perticularly, and that he vndoubtedly, is
 partaker of that blessed worke of our redem-
 ption. When we heare these wordes. Doe
 this in remembraunce of me. Our faith is assu-
 red that it is Christes commandement, that
 we should vse this Sacrament, to cal to our
 remembrance, the benefit of our saluation by
 the death of Christe, and in heart and minde,
 at all times, but then especially, to shewe
 our selues truely thankfull to him, for the
 same. When our sight beholdeth on the
 Table, the Breade and wine by Christes
 ordinaunce broken, and powred out, for vs
 to vse, our faith is moued thus to thinke:
 as surely and truely, as my bodily eyes be-
 holde vpon the table of the Lord, the crea-
 tures of Breade and wine, as the outward
 parte of his Sacrament, and see the same
 broken and powred out for me: so assured-
 ly doe I with the eye of my faith, beholde
 the body and bloud of Christe broken and
 shed

Matth. 26.

26.

Mar. 14, 22.

Luk. 22. 19.

Rom. 10. 17

1. Cor. 11. 24

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shedde for me vpon the altar of the crosse,
and the same my sauour sitting now on the
right hand of God the father, with the same
bodie and bloud, now glorified: where with
vpon the crosse, he paide the price of my re-
demption. When we see the Minister offe-
ring to vs the bread and the cup, and we re-
ceiue the same in our hand, and by our sense
feeke them inwardly in our heartes, our faith
is moued to haue this cogitation. As tru-
ly as our Sauour Christe vpon the Crosse,
by his bodie broken and his bloud shedde,
wrought our redemption, and offered the
benefite thereof, to all that would beleue
generally: so truely am I assured, that now
in the vse of this holy sacrament by his mini-
ster, he offereth the same to me particular-
ly, to be applied to my selfe. And as surely
as my hande receiueth the outwarde crea-
tures: so surely, by my faith, doe I receiue
Christe himselfe, and in my heart feeke him,
and with my spirituall armes embrace him,
as the onely price, and meanes of my salua-
tion. When we eate of the holy bread, and
drinke of the reuerende Cuppe, and by our
taste haue sense of the sweetenesse of them,
and feeke them passe downe into our sto-
macke there to rest, that they may be ac-
cording to their nature, meanes to nou-
rishe and strengthen our bodie, and to con-
tinue it in life, our faith is stirred vppe
by these senses thus to thinke. **Euen as**

Handwritten note in the right margin:
This is the first of the
1685.

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certainely, as my taste feeleth, the sweetnesse of Bread and wine, and thereby perceiue in deede, that their operation, is to nourish and strengthen my body, and to quicken my natural spirites, which without such nourishment, would perish: even so the taste of my faith and sense of my heart, doeth feele the sweetnes of Christ his bodie & bloud broken and shedde for mee and all mankind upon the crosse, and perceiue it thereby to be the only foode of my soule, without which, should perish both soule and bodie eternally. And as certainly as I feele with bodily sense that the bread and wine passeth into my stomacke, and there according to their proportion feede, strengthen and quicken my natural bodie and spirites: so assuredly doe I with my inward and spiritual sense, perceiue the bodie and bloud of Christ, and the whole benefite of his death and passion to passe into the stomack of my soule, and bosome of my heart, there through the strength of a true Christian faith, to be laide vp, wrought, and digested, as that onely nourishment that keepeth the life of the soule, and preserueth me, both soule and body to eternal life. They that will Christianly & charitably, and in the feare of God, weigh and consider these thinges, I trust, will not thinke, either that we make light account of the externall sacrament, or in our doctrine teach a single and sleight manner of eating of Christ by faith, as the fauourers

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ders of þ Church of Rome do charge vs. And
 I appeale to the consciences of all them that
 solo to their doctrine, whether euer they were
 taught to take such sweete instruction and
 comfort, in the vse of that blessed sacrament,
 or no? These good frutes of that sacrament
 are much furthered and increased by sundrie
 other godly cogitations, which the Scrip-
 tures teach true Christians to vse in the ad-
 ministration of it. The word of God teacheth
 that the vse of the eternall Sacraments, is
 a manner of confession, wherby men acknow-
 ledge them selues before God and the world,
 that they are Christians. Therefore the faith-
 full receiver, when he commeth to the sacra-
 ment, thinketh this with himselfe: I by com-
 ming to this place, protest before God and
 his Angels, and before all the creatures of
 heauen and earth, that in my heart, I desest
 the religion of Iewes, Turkes, Infidels, He-
 retiques, and all other that deme salvation
 to come by the death of Christ, & I acknow-
 ledge my selfe vnfainedly, to be of the nom-
 ber of them, that hope to haue the fauour of
 God, and to be saued by the mercie and pas-
 sion of Christ onely. The worde of God tea-
 cheth that sacraments, are as it were seales
 to confirme the truth of Gods promises, and
 to strengthē our faith. Therefore by this seale
 of the Lords supper, we assure our selues,
 that we are partakers of all þ legacie, which
 Christ our sauour in his last wil bequeathed
 to

.. An Homily vpon

to vs, that is, that his bodie was broken vpon
on the crosse for our redemption, & his blood
shed for the remission of our sinnes. The scrip-
tures teach, that in the vse of the sacraments,
through faith we be vnited vnto Christ, and
ingrafted into his mysticall bodie, so that we
live now onely by him, & whatsoeuer is his,
by the truth of his promise, is ours also. The
word of God teacheth that the sacrament of
the Lordes supper is a linke of unitie, that
knitteth vs together, as members of one mi-
sticall bodie, and therefore that we ought to
be ioyned in mutual loue & charitie among
our selues, and that it is a foule reproch both
to Christ our head, and to the whole bodie,
if we hate, hurte, or hinder one another. For
by the vse thereof, we confesse that we are
all members of one bodie, all seruants of one
Master, all children of one Father, all sub-
iectes vnder one Lord and King, & all parta-
kers of one redemption, all heires of one he-
ritage, and gift of eternall life. And in so ma-
ny linkes of unitie, to be at discorde among
our selues, is in Gods iudgement, an hea-
uie testimonie against vs, in the day of his
wrath. Finally, the word of God, teacheth
vs, that the Sacrament of the Lordes sup-
per, is our heavenly feast, in which the lambe
of God that taketh away the sinnes of the
world, is offered vnto vs, spiritually to feede
vpon in our faith, that by him (as I haue be-
fore declared) we may be nourished, streng-
thened,

Gal. 3. ver.

26, 27, 28.

1. Cor. 12.

ver. 12, 13.

27. & Io. 6.

ver. 57.

1. Cor. 11. ver

18, 21, 22.

Ephe. 3.

ver. 17.

Io. 1. ver. 29.

Heb. 9. v. 14

Io. 6. ver. 47

& Ephe. 3.

ver. 17.

..

..

the Lordes Supper.

thened, and preserved to eternall life. And therefore, that we ought to be very careful, so to prepare our selves, that we may be worthie guests for that blessed table. Wherefore I thinke it necessarie, in a word or two, to teache you, howe Christians should prepare themselves, as worthy guests, to come to the Lordes Supper. And how that may be done, S. Paul in generall wordes, briefly sheweth. Let euery man 1. Cor. 11. 28.
(saith he) proue himselfe, and so let him eate of this Bread, and drinke of this Cup. The meanes therefore, to come worthily to it, is to proue, and trie our selves, whether those thinges be in vs, which the worthy guests of that table, should haue. first therefore, we must looke vnfaignedly into our selves, whether we haue an appetite, or desire to eate of that blessed foode, for a loathing stomach, neuer perfectly digesteth any meate that it receiueth, but turneth it to the hurt of the bodie. This appetite or desire cannot be in vs, vnlesse it be wrought by the sharpe sauce of seuerer repentance for our sinnes, which we shall the better prepare, if we examine our selves by the perfect rule of Gods iustice in his lawe, and consider how farre we are from the same, & what danger hangeth ouer our heads for the want thereof. God saith in his lawe: Deut. 6.
ver. 5. &
Leuit. 19.
ver. 18.
Matth. 22
ver. 37, 39.
Thou shalt loue the Lord thy God, with al thy hart, with all thy soule, with all thy minde, with all thy strength, and thy neighbour as thy selfe: that is, we should loue, we should hate, we should feare, we should hope, for nothing but in God, and to his
B. glorie:

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glozie: we should think and muse vpon nothing
in our minde & vnderstanding, but that which
may make to the honour and glozie of God: we
should employ all the powers of our bodie and
all our worldly gifts to the same end: we should
do nothing to any other man, which we would
not willingly, be content should be done vnto
vs. If we examine our selues by this rule, we
shall see we be so farre from that we should be,
that almoste we haue not one braunch thereof
in vs, whiche will moze euidently appeare, if
we wil trie our selues by euery particuler com-
mandement rightly and truely vnderstanded.
Seeing then we be so farre from the iustice of
Gods lawe, the curse thereof must needes be
Dent. 27. due vnto vs. For God saith, Cursed is he who so-
ver. 26. euer keepeth not all thinges written in the Booke of
Gal. 3. v. 10. his law. In this maner if we examine our selues
sincerely, we shall thoroughly knowe, what we
are in the sight of God, as well by the corrupti-
on of our nature, as by the course of our euill
and naughtie life: we shall haue sente of our
owne sinne: we shall hate and detest it: we shal
from the bottome of our heartes be sorie for it:
with trembling mindes, we shal feare the hea-
uie iudgement of God against vs, and so will
be stirred vp in vs, that godly appetite, & greedy
desire to eate of that spirituall meate, whiche
onely can satisfie our troubled conscience, & cure
our repentant, and broken heartes. But though
the appetite, & desire be neuer so great, in vaine
he cometh to any table, that hath no mouth
to

the Lordes Supper.

to eate, nor strength of stomacke to Digest. A true and strong Christian faith, is the mouth of the soule, and the power wherewith we doe receiue and Digest Christe Iesus crucified, as the foode of our saluation. We must looke therefore to our selues, first whether we knowe and vnderstand the mystery of our redemption: that is, that the vnspeakeable mercie of God, sent downe the seconde person in Trinitie, to take fleshe of the blessed virgin, to liue in the shape of a most contemptible man in this world, and in the end to suffer cruel death for the redemption of mankind. Secondly, whether we feelee in our heartes a strong perswasion that we also through the merciful promises of God are partakers of the same worke of our redemption. For a true Christian must not onely haue a generall knowledge, but also by a firme faith, he must haue a particular application of the same to him selfe. Furthermore, as it is necessarie to haue, both a desire to eate, stirred by a sense and feeling of true repentance, and also an assured faith to receiue and Digest this wholesome and comfortable medicine of our soule: so because God bestoweth not his mercie by his Sonne Christ in vaine, or to the end we should stil continue in sinne: we must further trie our selues, whether we feelee an vnfained desire to rise to a newnesse of life, and in earnest studie, hereafter to amend our former faultes, and to frame our selues to a godly and honest conuersation, that God in vs may be glorified, and the mouthes

Iohn.6.ver.

47,53,54.

Iohn.3.

ver.16.

Marke.1.

ver.24.&c.

3.ver.11.

Rom.6.ver.

1,2,3,&c.

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1. Cor. i. ver
24, 25, 26.

1. Cor. i.
ver. 27.

of the enemies stopped. Lastly we must examine
our consciences, whether we have a feruent &
great desire to call to our remembrance the vn-
estimable benefite of our redemption, made by
the price of his body and blood, and to acknow-
ledge and confesse the same vnsainedly, before
God, and the worlde, and to yeelde vnto him,
most heartie thanks for the same, and the resi-
due of his benefites, not at this present time
onely, but ever hereafter, vntill the time of his
comming. This is the godly and Christian tri-
al of our selues, which if we do vse, by the grace
of Gods spirite working in vs, we shall be-
come, either worthie guesstes, or much more fit
then otherwise we should be without such tri-
all. Happily some will thinke that this admo-
nition, is a terroure and torment to their consci-
ences, to feare men from comming to this bles-
sed Sacrament, rather then an exhortation or
incouragement vnto it. For if the danger, be in
it selfe so great, as the vnworthie receiuer ea-
teth dampnation to himselfe, and the prepara-
tion and triall so straight, as you haue made it,
it were better neuer to come to it. For what one
is there among a thousand that doeth in this
manner trie his conscience? or if he doe, he must
needes feeble so great want and imperfection,
either in sorrowe for his sinnes, or in sense of
Gods wrath, or in weakenesse of his faith, or
in the study of new life, or in the coldnesse of his
charitie, or in his feblenesse to giue thanks, & to
set forth the glorie of God, or in al these things
that

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that he must needs be overwhelmed in conscience, and feared to make himselfe partaker of these holy mysteries. But (dearely beloved) Let not this feare shake our consciences, nor drive you backe from this blessed table. This examination and triall must be within the bounds of humane frailtie, and God in this, as in all other dounges, for Christ his sake, will vse his mercie and clemencie, for he knoweth our corruptions and imperfections, and will haue regard of our infirmities. Duely let vs not be secure, slack and negligent, but feeling by this triall great want in our selues, let vs with lowly, humble, & confessing heartes, acknowledge the same, and say vnto God. I am sorie (O Lord) for my sinnes, but not as the grievousnesse of them requireth, augment (O Lord) by thy spirite, the sense of thy wrath in mee. I beleue and knowe with other Christians, that thy sonne hath shedde his blood for me, but increase my faith. (O God,) & helpe mine unbeliefe. I desire to liue according to the calling of a Christian, but the flesh and the world maketh this study colde in me: therefore doe thou strengthen me with thy blessed spirite. I knowe it is my bounden duetie to yeeld vnto thee immortall thanks, as well for all other thy benefites, as principally for the whole worke of our redemption by the death of thy dearely beloved sonne. But I feeble this zeale to be so faint and feeble, that it is nothing according to my duetie, and for that cause, I lift vp mine eyes to the throne of thy mercie, as

Psal. 78. ver

39.

38

Andol

38

Andol

48. 127

B. iii.

hum.

An Homily vpon

Iohn.6.
ver.38.

Marke.9.
ver.24.

humbly desire thee, to pardon all my imperfecti-
ons, and to heale all mine infirmities. The sense
and knowledge of my weaknes, may not feare
me, fro this holy table. For this heauenly feast,
is a medicine for them that be sick, a comfort to
them that be penitent sinners, a free and libe-
rall gift, to such as be poore and haue nothing
of them selues. Christ in this feast is giuen as
meat, without which, we know, we must of ne-
cessitie perish. And he is giuen as life vnto vs, &
therefore without him, we can haue nothing
but death. The best worthinesse, that we can
bring to these reuerend and holy misteries, is,
that we confesse our owne vnworthines, that
thy mercie may make vs worthy: that we de-
spaire in our selues, that thy grace may comfort
vs: that we humble our selues, to the end thy
goodnesse may raise vs vp: that we accuse our
selues, to the end thy sonne by his merite may
iustifie vs. For though of our selues we are ha-
ble to do nothing: yet by him, we shalbe hable to
do all thinges. These or like cogitations if we
haue in preparing our selues, to that blessed
nourishment of our soules: he that breaketh not
a bruised reede, nor putteth out smoking flaxe,
will not cast aside our infirmite, but will mer-
cifully receiue vs. The Tormentfull Father,
which with care for his sonne cried vnto Christ:
I belecue Lord, but helpe mine vnbeleefe. Though
his faith, as it might appeare, was very weake
yet obtained he his purpose at Christ his hand
to haue his sonne by miracle healed. If our
faith

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faith be but as a graine of mustard seede, yet it Matth. 17.
wil much preuail with Gods mercie. The Apo- ver. 20.
stles of Christ which were admitted to his last
supper, were notwithstanding weak, & touched
with many infirmities, although thei were not
altogether wicked & faithlesse, as Judas was:
they beleued in Christ, they loued Christ, & they
loued one another, & yet at the very table of the
Lord, they shewed their weaknes. Peter not w-
out some reproch of y residue, preferred himself
before the al, Though al other (saith he) be offended Matth. 26.
by thee, yet wil not I be offended by thee. They am ver. 33.
bitiously contended among themselues, which
of them shold be the greater. I wil not mentio,
that immediately after Supper, they through
timorousnes fled from Christ, & for the time for-
soke him, which was an euident token, of the
weaknes of their faith, after the knowledge of
his doctrine, & experience of many & wonderfull
miracles. Yet it pleased the great mercie of our
sauour, fauourably to accept them, and to ad-
mit them as singular instrumēt's of his grace.
We may not therefore, for our weakenes, & im-
perfection despaire or refuse the comfort of that
heauenly table, but rather let vs in all dutifull
sort, approach therunto, & pray most hartily (eue-
rie one of vs al) that we may be fit and woorthy
questes for the same, which God our Father
grant vs for his sonnes sake, Christ Jesu our sa-
uour, by the working of his moste holy, & com-
fortable spirite, to whom be all honour, prayse,
and glozie, for euer and euer. Amen.

FINIS.